



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

REVIEWS AND BOOK NOTICES.

RECENT WORKS IN ENGLISH PHILOLOGY AND LITERATURE.

Evangelium secundum Johannem. The Gospel of Saint John in West-Saxon. Edited from the Manuscripts, with introduction, and Notes. By JAMES WILSON BRIGHT, PH. D., Professor of English Philology in the Johns Hopkins University, with a Glossary by LANCELOT MINOR HARRIS, PH. D., Professor of English in the College of Charleston. Boston, U. S. A., and London, D. C. Heath & Co., Publishers, 1904. Saint Matthew, 1904; Saint Mark, 1905; Saint Luke, 1906; all without Notes and Glossary.

This edition of the West-Saxon Gospels by Professor Bright, in Heath's *Belles-Lettres Series*, was completed two years ago as regards the text, but so far only the Gospel of St. John has been provided with Notes and Glossary. The plan of the edition is to give the text of the *Corpus MS*, in the Library of Corpus Christi College, Cambridge, formerly belonging to Archbishop Parker, and to place at the foot of the page the variants from the other MSS, A, in the Cambridge University Library, B, in the Bodleian Library, Oxford, and C, among the Cottonian MSS, in the British Museum.

The text of the recently discovered fragment of the Gospel of St. John—, called the *Lakelands fragment*, and containing from ii 6—iii 34, and from vi 19—vii 10—, is given after the Introduction to that Gospel. It was discovered by Professor Napier in a volume purchased by the Curators of the Bodleian Library, March 14, 1891, and first published by him in *Herrig's Archiv*, lxxxvii, 255–261. It is contemporary with the other MSS of this version and is related to MS A. The Introduction to St. John's Gospel contains brief sections on vernacular Scripture in Anglo-Saxon times, Bede's translation of the Gospel of St. John, the Manuscripts of the West-Saxon Gospels, the relation of the Manuscripts to the Original, the authorship of the Version and the Latin Original of the Version. This Version of the West-Saxon Gospels, for all these manuscripts are of the same Version, was made from the Vulgate, not as Bosworth thought (followed by Corson) from the Old Latin previous to Jerome. Bosworth was misled by certain variations in MSS of the Vulgate, due most probably to the Irish type of text, for the Anglo-Saxon

(or British) type is mixed, "being fundamentally Roman, but pervaded by Irish readings". "The original of St. John", thinks Professor Harris, "was least affected by the influence of the Irish type and 'was almost Hieronymian.'"

A useful Bibliography of some half-dozen pages is inserted between the Notes and the Glossary. A note to the title of Thorpe's edition of the Anglo-Saxon Gospels states that "This edition was reprinted in America by Louis F. Klipstein: New York, George P. Putnam, 1848". My copy of Klipstein's reprint of Thorpe is dated, "Wiley and Putnam, 1846", evidently an earlier edition and believed to be the first printed by Putnam. It is a great advantage to have such a handy and inexpensive edition of the separate Anglo-Saxon Gospels, and both editor and publishers are to be congratulated on this, doubtless successful, issue.

The only improvement that we can suggest is the enlargement of the Glossary appended to St. John's Gospel so as to include the words of the other Gospels not found in this Glossary. A supplement might suffice, but it would be better to include the words of all the Gospels under one alphabet. A cursory review of St. Matthew shows the following words not used by St. John: iv 3, *costniend*; v 26, *fēorðling*; v 33, *āgyllst*; vi 21, *goldhord*; ix 25, *geēode*; x 3, *publicanus*; x 10, *wyrhta*; x 15, *ācumenlicre*; xi 22, *forġifenlicor*; xiii 22, *geornfullnes*; xv 13, *āwyrhtwalod*; xx, passage of ten lines between 28 and 29;¹ xxi 28, 29, *wīngearde* is printed *wīngearde* in 29; xxi 32, *myltystran*; xxi 33, *wīngeard* and *elþeodignysse*; xxii 5, *mangunge*; xxii 12, *gesuwode*; xxii 19, *aetýwað*; xxiii 5, *tōbrædap*, *healsbēc*, *maersiað*, *fnadū*; xxiii 13, *liccetteras*; xxiv 27, *eastdæle*, *westdæl*; 28, *earnas*; 43, *geþafigan*, *underdulfe*; xxv 14, *elþeodignesne*; 18, *bedealf* [*bedealf*]; 39 *untrumne*; 41, *wynstran*; xxvi 30, *gesungene*; 36 *Gezemani*; 69, *þeowyn*; 71, *wýln*; xxvii 7, 8, *æcyr*; 7, *tigyltwyrhtena*, *elþeodisce*; 34, *geallan*.

A few others have been observed in glancing through the volumes, but this list makes no pretensions to completeness: Mark vii 22, [*stala*], *dysignessa*; xiii 17, *cennendum*, 34 *elþeodiglice*; Luke xxiv 11, *wōffung*; this last word is given *wōffung* by Clark Hall, Sweet, and Toller; so we must consider *wōffung* as an oversight; it is hard to avoid oversights in a multitude of minutiae. Note also in the Introduction to St. John's Gospel, p. xxiii 4, *hwar* for *hwār*.

Professor Bright has laid great stress upon the insertion of all variants at the foot of the page. As the present reviewer has no access to manuscripts, the only test available is the comparison

¹ Professor Skeat tells us (Preface to St. Matthew's Gospel, p. 10) that "This interpolation is found in some of the Vulgate versions, the most remarkable being the celebrated Graeco-Latin Codex D, commonly called the Codex Bezae, in the Cambridge University Library. It also occurs in the Corbey Codex (Codex Corbeiensis), and (with some variations) in the Codex Veronensis."

with Professor Skeat's edition, who also prints from the Corpus MS and inserts the variants from A and B at foot of the first column.

In Matthew, chapter iv, verse 15 is omitted without remark. Professor Skeat states that "Ver. 15 is omitted in all the copies", even in the later MSS Hatton and Royal, so the omission of the translator or scribe was never supplied. The verse, however, occurs in the Lindisfarne and Rushworth MSS, an incidental proof of the independence of these translators.

As Thorpe's edition of the Anglo-Saxon Gospels, even in the Klipstein reprint, has been long out of print, and Skeat's edition is too expensive for school and college use, besides not being convenient for that purpose, Professor Bright's edition comes in most suitably, and will, doubtless, be extensively used. A complete Glossary to the four volumes is a desideratum, and will eventually be prepared along with requisite notes to the Gospels of St. Matthew, St. Mark and St. Luke.

Beowulf, An Old English Epic (The Earliest Epic of the Germanic Race). Translated into Modern English Prose by WENTWORTH HUYSHE, with Notes and Illustrations. London, George Routledge & Sons, Ltd.; New York, E. P. Dutton & Co., liii, 216 [1907].

The interest in the translation of Beowulf still continues. During the past few years there have been other translations into German besides those of Grein and Heyne, well-known to scholars, and since that of Clark Hall (1901), noticed by the writer in his paper on "Recent Translations of Old English Poetry" (Publications of the Mod. Lang. Assoc., XVIII 3, 1903), we have had those of Tinker (1902),—also noticed in the above-mentioned paper,—of Child (1904), and now a new and elaborate one, without date, but issued in 1907, by Mr. Wentworth Huyshe. I must condemn in passing the practice of some publishers of omitting from the title-page the date of publication, an unfortunate recent practice, which would be "more honoured in the breach than the observance". If there is one thing that a reader wants especially to know, it is *when* a book was published. Mr. Huyshe's translation contains a full Introduction of over fifty pages, giving an account of the manuscript, argument, origin and date of the poem, its literary quality, scenes and surroundings, and social life,—in which both Mr. Clark Hall and Professor Harrison are drawn upon.

The translation is divided into four parts: the fight with the demon Grendel, the fight with Grendel's mother, Beowulf's return to Gothland, and Beowulf and the Dragon, with sub-headings under each, and, as an appendix, the Fight at Finn's Burgh. Each section is followed by notes elucidating the poem;